

RESTORATION OF MADAD-I-MAASH GRANTS AND IMPERIAL FARMAN OF 1690 A.D

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ABSTRACT

The benevolence and the concept of their Kingship which aimed at the socio-economic & cultural development of the empire had prompted the Mughal emperors of India to issue madad-i-maash grants to their subjects. These grants were also known as Suyarghal (aid for subsistence). Throughout the history of Mughals we come across numerous such documents assigning grants to individuals for their own livelihood or for the maintenance of religious institutions like Madarasas, Khankahs temples etc. Such grants were also given for the maintenance of Faqirs, Sadhus, Conducting URS, or helping the needy and poor. Grants were also given as Inan or Milkiyat to the officials as also in lieu of their loyalty and services. The beneficiaries of these grants were both Hindus and Muslims and they represented different sects and strata of society. Both the Hindu and Muslim grantees can be divided into four categories each. Muslim males, Muslim women, Faqirs and officials among the Muslims and Sadhus, Hindu astrologers, Brahmins and officials among the Hindus.

KEYWORDS: *Conducting Urs, Bearing, Beneficiaries, Categories, Assigning Grants, Benevolence.*

REFERENCES

1. Allahabad Doc. 165, 168, 174, 176, 178.
2. Mirat-i-Ahmadi, I, 303-04; K.K. Datta, Basta 299 dt. 7 Zilqad 25 RY/1682, p. 107.
3. JRAS (Bombay, 1903), Doc. 4.
4. The tashinama was originally drawn up by the sadr-us-sudur on the authority of the previous sanads.
5. Allahabad Doc. 9, 154 of 1049 A. H., 165, 168, of 1079 A.H., 170 of 1073 A. H., 176, 178; Proceedings IHC (Delhi, 1961), B. R. Grover, "Position of Desai in the Pargana Administration of Suba Gujarat under the Mughals", pp. 150-5; Selected Documents of Sahajahan's Region, Doc. 81 dt. 6 Zilqada 1060/21.10.1650, pp. 177-8; Farman-I- Salatin Doc. 45 dt. 20 Rajab 1068; also Imperial Farmans to Tikyatji Maharaj Farman dt. 7 RY of Sahajahan which states the words naslan bad nasl.

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6. Allahabad Doc. 55 of 1106 A. H., Siyaq Nama pp. 82-3; Bilgram Collection, Doc. 39 of 1095 A.H.; Faramin-i- Salatin, Doc. 55, 63; Sambhal Doc. Farsia 6/52 dt. 1071 A.H.; K.K. Datta, op. cit., p.41.
 7. Faramin-i-Salatin Doc. 63 dt. 20 Rajab 1068, Doc. 55, Parwana 34 RY/1690 of 1087 A.H. Even a small grant of 40 bighas in village Chak Moharrar, Pargana and sarkar Hajipur given in 13 Ry/1670 in favour of Shaikh Habib was renewed and confirmed three times between 40 RY/1073 and 51 RV/1707 in the names of the heirs of the grantee.
 8. Mirat-i-Ahmadi, I, 35.
 9. Badshahnama, ii, 365; Maasir-ul-Umara, iii, 449.
 10. Studies in Aurangzeb's Reign, Sarkar, pp. 166-8.
 11. Ibid.
 12. Badshahnama, ii, 363, 365-66.
 13. Selected Documents of Shahjahan's Reign, Doc. 61 dt. 18 Jamadi I 1054/1644, p. 15.
 14. K. K. Datta. op. cit., Basta 687, p. 15.
 15. Ibid.
 16. Ibid., Basta 694, p. 16.
 17. Ibid.
 18. Allahabad Doc. 315; also see Bilgram Doc. 7, 17.
 19. Allahabad Doc. 204 dt. Muharram 1080/1669.
 20. K.K. Datta, op. cit., pp. 66, 76, 85.
 21. Ibid., p. 79.
 22. Ibid., p. 26.
 23. JPHS, 1957, Vol. V, Jnan Chamdra, "Aurangzeb and Hindu Temples", p. 250.
 24. Basta 2/76 Nos. 8-19 and 26-31 of Jodhpur Records, Bikaner as quoted by Satish Chandra, "Some Religious Grants of Aurangzeb to Maths in the State of Marwar", Proceedings IHC (1970), I 405-7.
 25. Ibid.
 26. Ibid.I
 27. mperial Farmans granted to Tikayatji Maharaj (ed, K. M. Jhaveri), Various Farmans.
 28. Parwanas dt. 8 Jamadi I, 8 RY of Aurangzeb, JPHS, vi, (1958), Jnan Chandrz, "Alamgir's Grants to Hindu Pujaris", pp., 55-65.
 29. This has led some scholars to think that madad-i-maash grantees enjoyed a better social and economic status.
 30. Allahabad Document relating to a judicial decision of January 1666 as quoted by Irfan Habib, op. cit., p. 304.
 31. Mughal Farmans, ed, K.P> Srivastava, Vol. I, Doc. XLIX.
 32. Ibid.
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33. Ibid. : Clause V of Farman: ‘If a man dies leaving his wife, his land shall be left in her possession and she as a life tennat, shall continue to hold the same and after her death, the land shall be given to the heirs of the aforesaid woman’.
34. Clauses 2, 3, 4 of the Farman, Also see Farman-i-Salatin, Doc. 77 which relates to a madad-i-maash of 1 rupee as daily allowance from treasury of Panipat and 100 bighas of land from pargana Panipat suba Shahjahanabad, in favour of Sayyid Jamal and his descendants. The copy of the farman which was received in the office of the sadr on 11 Ramzan 35 RY/1691 contains as provision of shares of madad-i-maash in favour of daughters viz. Sahib Daulat, Noor Bibi etc. On the pusht of the document the daily allowance was increased to Rs. 5 Cf. daughters probably never claimed any share in zamindari rights during this period.
35. This is clear from various clauses of the farman: Married daughters who received land from their husband were to forgo their shares in favour of their brothers. Strangely, of the farman appears to be in contravention of the Shari’at principles. Yet the words “in accordance with Muhammadan code of law (mutabiq-i-shar-sharif)” appear frequently in clause VI and so on.
36. “Even if all the heirs to a grant possessed land at some other place, the share in madad-i-maash shall be treated as additional means of income and shall not be interfered with”.
37. Fathiyya-i-ibrjyya quoted in History of Bengal, Sarkar, pp. 372-3.
38. Local feuds or dispute among the grantees gave an opportunity for exploitation by a powerful zamindar.
39. The amadars of amethi had to pay the customary land revenue amounting to Rs. 10,015. The iamdars of Haidargarh, Satrakh, Ibrahimour and Anbola parganas had also to pay a fixed revenue, Allahabad Doc. 218 of 1179/1764. Thus certain types of madad-i-maash land acquired more or less the same character as zamindari lands. Cf. A document in Bilgram collections makes a reference to a madad-i-maash mortgaged in 1136/1724 (Bilgram Document 67).